

very interesting
accomplished by
information that
press along the
main we read that
1910, the Bureau
cases. Now if a
view that splendid
not do? Here,
Church, this is
not condemned by

Union will be
as the annual fee
twenty-five cents,
atholies join the
day that this is
an will make a
donors will be
donation. In the
already, alluded to
that we have
saves willing to
But the penitence
ated by this drive
the work without
millionaires, and in
the Sacred Heart
What raises the
than, the primary

of the Union will
ents and laymen
ced over by a
ated by the Pope,
the International
also be a National
ory similarly con-
national Council
real policy of the
that of the particu-
ing their approval
posed. Union the
to sanction action
duce concerned
material business,
It is agreed of
"Columbia."

COMMENTS

the report of the
of the Holy Name
over the period
year (the date of
a present time,
impetuous as to
and the financial
and, fairly aware
usefulness along
for is by its
referred repeatedly
the aim of the
and its adaptability
ous. In this age of
increasing (revere-
Catholic laymen
active attitude in
and by themselves
of clean lives and
low forth to the
beauty of holiness
as, contrasted
ous deformity of
eury on the other,
no more effective
the Society of the
aries, with in the
agement of the
at these imply-
Sacraments of the
and that conscious
variability which
One True Church
er's sincere Chan-
wish well to be
and pray for
and the success
thoesean Union
at encourage the
ction of Canada.

over the Papal
the present
throughout all
daily combine to
for a few weeks,
portions, and then
to thin air in the
in the past, at
this juncture to
to some extent
against our
which precipitated
in one of the
The latter cen-
Academyship of
of letters to the
Opposition in the
effectively exposed
in the brains of
a man hungry for
at the same time
admits how to con-
a rain variety of
the old world.

agitation seemed
due. The present
is a ferment in
Then, as now, we
talk about "Papal
ous Liberty," and
ation, a group of
at moderate and
ude towards pub-
licism into an
ance of "rights,"
ailed. Then, too,
even more violent
were treated to a
stunmy and abuse,
of the daily press,
and the religious

weeklies. But from the hour that Sir John Thompson, as Minister of Justice, rose in his place in Parliament and in a speech of singular moderation and lucidity punctured the bubble, the whole agitation collapsed instantly, and Sir John Macdonald's story of the Jew and the little piece of pork caused the clique of "moderate and judicial" agitators to cut a ridiculous figure even in their own eyes. Within a week the issue had practically disappeared from view, the Protestant School Board had hastily pocketed the sixty thousand dollars, which as a concession to their prejudices the Legislature of Quebec had tendered them, and the Jesuits' Estates Act had passed into history. The like fate will speedily overtake the "No Tenure" agitation of 1911. Protestantism lives on just such outbursts, and though Catholics for the time being must bear the brunt, they can afford to smile and await the inevitable issue.

OVER AGAINST the threatened apostasy of certain western nations from the Faith, there comes from the Orient intelligence of an ever-increasing disposition towards reunion with the Catholic Roman Church on the part of the schismatic churches of the East. This movement has been carefully fostered by the last two Sovereign Pontiffs, Leo XIII. during the whole of his memorable pontificate maintained cordial relations with the Greek patriarchs and paved the way for his successor, Pius X., who, in his determination to "restore all things in Christ," has with paternal solicitude striven to heal this gaping wound of centuries. Now, according to the Constantinian correspondent of the Kolnische Volkszeitung, the movement has taken a practical turn and, for the first time, has been publicly dealt with by one of the most influential of the Greek bishops. The Metropolitan of Beirut, Archbishop Gerassimos Messara, has, with the approval of the Patriarch of Antioch, issued a pastoral letter addressed to all the Orthodox Christians, in which he thus expresses himself:

"The Church of God must be united in the same belief and the same love according to the last prayer of Our Lord Jesus Christ. Who, on the eve of His Passion and immediately after the establishment of the great Sacrament of His Love and of Unity, prayed to His Father to grant that who believe in His name should be one as He and the Father are one. The Churches of God in the East and in the West lived in this unity for a number of centuries. The authentic and exalted monuments of the union of all the Churches of God are to be found in the Ecumenical Councils at which all the Bishops, followers of the Apostles, united around the Patriarchs of the four Apostolic Sees of the East under the presidency of the Pope of Rome, who is the first of the Patriarchs.

"We proclaim to the Christian world that our warmest desire is to see the restoration of this ancient unity on the firm and enduring basis of the Apostolic teaching and tradition as they have been handed down in the writings of the Fathers and the authentic acts of the Ecumenical Councils."

THIS MOVEMENT is due to a variety of causes, more particularly the liberalizing policy with respect to religion which appears to animate the Young Turks party now in the ascendancy. The proposal for reunion with Rome is openly discussed and a most hopeful sign is warmly espoused by the ordinary clergy. They begin to recognize that as the forces of irreligion grow bolder and more aggressive, and the integrating spirit of Western rationalism finds its way into even the "unchanging East," the one hope of Eastern Christendom lies in reunion, under God's appointed viceroy, the occupant of the See of Peter, or as the Greeks have been accustomed to designate him, the great Patriarch of the West. To Peter alone, God has promised that "the gates of hell shall not prevail," and that the guidance of the Holy Ghost shall ever abide with him. And the reunion of East and West—that has been the prayer of all true Christians since the unhappy schism of Photius over a thousand years ago. It is a long time as humanity reckons it, but in the eyes of Him to Whom "a thousand years is but as a day," it is not too late to heal the wound.

THE BRILLIANT address Lord Curzon, on "East and West," delivered before the faculty and students of Glasgow University, has given rise to much discussion. In this address Lord Curzon expressed the opinion that the Far East, that is, China, Japan and India, would never accept Christianity. Whether the prophecy be true or not, it is certain that the problem has been immensely aggravated by the babel of sects and creeds which within the past hundred years has swooped down upon those countries. But, as we are reminded by the well-informed London correspondent of the Catholic Herald of India, the Catholic Church in the sixteenth and seventeenth centuries seemed about to accomplish what is regarded as impossible to-day. The author of "India as it may be," remarks that "the Jesuits at one time bid fair to convert both India and China, and if their career had not

been stopped by political events, would probably have finally succeeded." To fully appreciate the force of this statement we have but to recall the miraculous achievements and splendid hope of St. Francis Xavier, or the influential positions attained by the Jesuits in China under Father Ricci. As it is the Catholic Church to this day forms the only considerable body of Christians in the celestial empire, and by the indomitable perseverance of the missionaries bids fair, even yet, and in spite of sectarian hindrances, to become again a leavening influence among that awakening people.

THE SELECTION by the Belgian Government of the Benedictine Order for the work of evangelizing the natives of the Katanga district of the Congo is an auspicious event for both the natives and Belgians. The stories that have gone abroad as to the treatment of the natives by the Belgian authorities were, for obvious purposes, immensely exaggerated, but whatever may have been the condition of affairs during the life of King Leopold, they are much improved under his successor. With the advent of the Benedictines a new day dawns for the Congo, and, if they are not hampered by the civil authorities, a flourishing Christian community will, ere many years, emerge from the jungle. The first contingent, consisting of three priests and three lay-brothers has already arrived there and others are soon to follow. In their far-west audience, King Albert impressed upon them that in addition to their spiritual labors, he wished them to preserve by every means in their power the languages of the various native tribes. Prayer, he added, must be the basis of real civilization. The head quarters of the new prefecture (Dom Jean de Hemptinne has been designated Prefect Apostolic of Katanga), will be at Elizabethville, where the Fathers have received a grant of about five thousand acres of land for their work. Adequate monetary assistance has also been guaranteed to them.

"CRIMINALS" HERE, HEROES THERE

STRANGE CONTRASTS IN THE FORTUNES OF THE RELIGIOUS ORDERS IN THE RECENT PAST

The full text of the notorious decree against the religious orders in Portugal was published in the Official Bulletin of the Provisional Government at the beginning of January—a most appropriate New Year's gift. Odious as the decree is, the paragraphs relating to the Jesuits could have been inspired only by diabolical hatred. To every Jesuit, Portugal is henceforward a hidden ground, and no one who has been a Jesuit is permitted to set foot on the soil of Portugal or her dependencies until twenty years have elapsed since he was guilty of this crime. The names of those "pricked in the black sentence and proscription" are also published; they reach the appalling total of 148. One hundred and forty-eight men driven from home and country without even the form of trial! Are the days of Marius and Sylla come again in this blessed year of grace 1911? But the men proscribed by the dictators of Rome were guilty at least of having been busy on the wrong side of the political fence, whereas the Portuguese religious were maltreated, shot down like dogs, imprisoned, exiled without even having had the opportunity of taking sides either for or against the man in power. The heretors of Portugal are the legitimate heirs and successors not of Marius and Sylla, but of Domitian and the Apostate.

IF we look back at the fortunes of the religious orders during the recent past, some strange contrasts present themselves to our view. About the same time that the Portuguese Jesuits were hounded out of the country as enemies of progress, enlightenment and other such nice things, a German Jesuit, the Rev. G. Hagen, director of the Vatican observatory, was expounding a new demonstration of the axial rotation of the earth at the International Conference of Astronomers, convened at Breslau. When the Jesuits were driven out of Campidoglio it was "discovered" by a correspondent of the London Times that the college had "every modern educational appointment." It also had a museum of natural history second to none in Europe, and could boast of having amongst its professors men of science of international repute. Only a few weeks ago the Deutsche Entomologische Nationalbibliothek, a scientific review published in Berlin, paid a glowing tribute to the Jesuit savants for their services in the cause of science, and denounced the barbarity of the Lisbon revolutionaries in the most vigorous terms. The ire of the German review was aroused by the following incident:

When the revolution broke out in Lisbon the editor of the Broteria, the only scientific review published in Portugal, and his staff were forced to flee. The editor, Father Silva Tavares, S. J., well known for his researches in gall-nuts and cynipidae, has retired to South America, where he hopes to be able to continue the publication of his review. The library of the Broteria was saved, with the exception of the books of Father Zimmermann, S. J., one of the greatest authorities on diatomaceae, which were torn to pieces and thrown out of the window by the mob that entered the laboratory. More than two thousand specimens, a number of them prepared for microscopic examination and description, were ruthlessly destroyed. Father Zimmermann just

managed to escape, with his life, as several revolver shots were fired at him at close range. The sala-culottes of the French Revolution had no use for science either.

FOR DEEDS OF HEROISM

Two months after the expulsion of the religious from Portugal and her colonies, on December 8, the members of the French Academy met to discuss the distribution of the "Prix de Vertu"—rewards for deeds of heroism—with the result that a large percentage were awarded to the members of religious orders.

The director of the Academy, the eminent historian, Frederic Masson, was the orator of the occasion. "In the annals of French heroism," he said, "on the pages of the golden book where the noble deed are recorded we inscribe to-day with just pride the names of the French missionaries of Orléans." With the reports of the French and English consuls before him, M. Masson went on to describe in detail the terrible days of the Adana massacres.

Although Adana counted only about 1,500 Catholics, as against 30,000 other Christians and 50,000 Mohammedans, the Jesuit College of St. Paul, the high school attached to it and the free parochial primary school were in a flourishing condition, and the Sisters of St. Joseph conducted a successful boarding and day school in the town known as Bethany, besides being in charge of an orphan asylum and a hospital. There were no creed or nationality requirements for entrance into the establishments conducted by the religious. Among the four hundred pupils taught by the Jesuits and Marists there were Jews and Mohammedans, as well as Schismatics and Catholics; and in the orphan asylum of the Sisters, the children of the Russian and Turk, the Armenian, the Frenchman and the Italian played and ate and slept peacefully side by side. In the sick-room the hand of the nursing Sister was laid just as gently on the forehead of Mohammed as on the disciple of Christ.

The horrors of Adana are still fresh in the memories of all. According to some reports 7,000, according to others 30,000 Armenians were massacred by the Turks and a great part of the city was burned to the ground. As soon as the first shots were fired on that fatal April day the religious of St. Paul and of Bethany raised the French flag and threw their doors wide open to the fugitives. In Bethany the mother superior, Sister Melanie, said to her nuns, who were on their knees in prayer: "Open the gates and the doors and let all come in who ask for help."

Two thousand Armenians rushed in. The courtyards, the hallways, the dormitories, the private rooms even were filled to overflowing. Without murderers and incendiaries ranged incessantly through the streets of the city, Bethany was set on fire, and was with difficulty saved from utter destruction. Sister Melanie forgot even the cravings of nature in her eagerness to serve her neighbor; for three days she took nothing but water for nourishment. Similar scenes were witnessed in the college of the Jesuits, Father Sabatier, having gone out into the street to ascertain the extent of the danger and the homage already done, narrowly escaped being killed, one bullet grazing his head and another deflecting from a rib. At the risk of their lives the fathers cleared away the bodies of the dead putrefying in heaps in the streets and spreading the germs of pestilence. The wounded were brought to places of safety and nursed with skill and tenderness.

These deeds of heroism were crowned by the death of three Jesuits and one Sister, who succumbed to exhaustion and privation and of another Jesuit, Father Dollange, who in order to rescue some school children from a mad dog, had thrown himself upon him, dispatched him, but had been himself bitten in the struggle and doomed to die in consequence. The Academy ordered a wreath placed on his tomb. Three Jesuits, a Marist and Sister Melanie were awarded the "Prix de Vertu." On the same question substantial money prizes were awarded to many other religious monks and nuns, for eminent services in the cause of science, art and literature. In fact, the most valuable prizes of prestige as it may seem fell to the members of religious orders but recently expelled from France.

IN SCIENCE AND CHARITY

Hundreds of monks and nuns were still in Portuguese prisons when the following item appeared in the Depeche Colonial, of Brussels:

"Amongst the prizes awarded by the judges of the Brussels Exposition we draw special attention to the 'Grand Prix' and gold medal won by Father Trilles, C. S. Sp., for his ethnographical exhibit." In a large hall, placed at his disposal for the purpose by the Director General for Higher Education, Father Trilles showed by means of charts, photographic views, drawings from photographs, tapestries with religious symbols and totems, fetiches and other objects of worship—all carefully and harmoniously arranged, labelled and described—how the religious idea permeated the whole public and private life of the Congo nations. Whilst the religious were being forcibly ejected from Goa one of the cloth, Father Augustus Muller, S. J., a hero of Christian charity of the stamp of Damien, lay dying in Mangalore. On November 1 he was to his reward. His funeral was attended by thousands of Catholics, non-Catholics and every prominent official, European and Indian. By his express desire he was buried in the chapel of the leper asylum. A medical dispensary manned by thirty-six clerics, two doctors and a lady doctor, an institute of voluntary infirmarians and nurses, two hospitals and a leper asylum—these are the monuments of his indefatigable zeal and indomitable energy, his legacy to the people for whom he spent himself and was spent.

In 1907 the Kaiser-i-Hind medal was bestowed on Father Muller by King Edward VII. "in recognition of services of exceptional merit rendered to India and her peoples."

and living exposition of the teaching of Christ—self-sacrifice, self-oblation, self-devotion to the welfare of others, and no exponent of those doctrines has been more faithful, more consistent, more conspicuous than Father Muller. To restrain and to push back the encroachments of ignorance, poverty and disease, plague, leprosy and the other evils which flesh is heir to, this has been the noble task of his life.

The Portuguese premisses have no "Letter from China," by a special correspondent, Dr. A. Paquet, we read:

"Long before Protestant activity set in the Catholic orders were at work in China. There was a resident Roman Catholic Bishop of Tientsin in Tientsin when the British missionaries had hardly ventured beyond the open commercial ports of the south coast of China. French, Belgian, Italian religious were perfectly familiar with the interior of China, a time when geographers like Richthofen and linguists like Moellendorf had not yet begun to collect the vast materials which science is only now welding into shape. Without the aid of the Jesuits it would never have been possible for the French troops in 1860 to march straight upon Peking and there dictate those humiliating terms of peace the fruits of which were enjoyed for decades of years by France, England and Russia."

"Manchuria, a country in which Mohammedanism has already gained a strong foothold, furnishes a good example of Catholic missionary activity. From Mukden to the northern provinces in the north and to the trading posts of Eastern Mongolia the propaganda of the Catholic mission is silently carried on. Last year the new cathedral of Mukden was completed, and an orphan asylum, modelled on the houses of the French Government and with the financial assistance of the Governor General, Sieh Liang, is also nearing completion."

An older instance is the so-called Kiangnan mission, the province of Kiangsu and Anhui, founded by the Jesuits in 1835. The number of Christians has risen from about 60,000 in 1845 to 185,000 in 1910. The Bishop has a staff of 200 Jesuits, 40 native priests, 70 missionaries and 1,000 lay brothers. The schools and a great number of Sisters of St. Vincent de Paul, whose labors in the field of charity are so justly celebrated. Two hundred Chinese nuns are employed in the various works of the mission. Shanghai, with the neighboring village of Sikawei, counts 12,000 Catholics, only 1,500 of whom are Europeans. Conspicuous among the public buildings of these places are the schools, with the exception of European and another for Chinese students. In the Catholic University of Shanghai 150 students are instructed in all branches of learning, i.e., they are prepared for a sojourn at some foreign university. The famous observatory of Sikawei, which has done so much for the navigation of the south coast of China and Chinese meteorology, is also a work of the Kiangnan mission."

And the men and women who have accomplished all this, and much more besides, are spared, insulted, proscribed, cast out as enemies of the human race by a Braga, a Costa, a Macdonald, by base intrigues, bomb throwers and petty despots, who pose before the world as the "choice and master spirits of the age." But what does the old rhyme say?

An ape's an ape, a varlet's a varlet,
Tho' they be clad in silk and scarlet.

"The dice of God are always loaded," said the Greeks. The dictators of Lisbon are beginning to find this out. The dice of Providence, that they are winning the game, while in reality they were losing all the time. Even now, according to press reports, they are playing with all the desperation of losers.—George Melkate, Philadelphia Catholic Standard and Times.

"CHRISTIAN SCIENCE"

COMMON SENSE VIEW

Under the above heading a writer in the Catholic Fortnightly Review says: "The newspapers have been filled with commentaries on Mrs. Eddy, and volumes have been written about her teachings, but scarcely anyone has given us an impartial estimate of her work. She worked in very fertile, unexplored, and to a certain extent mysterious fields; that is, physical healing and healing of the soul. She had great success in healing and tried to explain it by philosophy; the organic diseases, such as Bright's, tuberculosis, etc., she waved aside with the remark that her science had not yet progressed far enough to cope with them."

Mr. Dowie also had great success in healing; but when he got an incurable case, he discharged the patient as "an inveterate sinner possessed of the devil."

Everybody knows that sympathy, confidence, and encouragement, as well as their contraries, apathy, distrust, and discouragement, have a powerful effect on the mind and body. Mrs. Eddy, with her energy and good qualities, did much for herself and others, and probably did not harm anybody.

Now, if Mrs. Eddy cured 80 per cent. of such patients who would have recovered their health without any medicine, in the eyes of the multitude she had something to back her up, and still, scientifically, she did not accomplish anything.

Specialists and other medical men for whom the science of medicine is a goddess whom they worship, not a cow providing them with milk and butter, often wonder that so many patients get well in spite of the wrong treatment they receive from the hands of unskilled physicians.

It is true that there are cases which may be called freaks of nature, being clearly incurable apparently with no possibility of a mistake in the diagnosis or prognosis of doctors who know what they are talking about; yet apparently in defiance of all laws of nature and of precedent, such a patient sometimes gets well. If Mrs. Eddy occasionally had such patients, her percentage of cures and her reputation would be increased, but scientifically accomplished nothing.

I think she was an honest woman, who, seeing the great number of afflicted whom she had (apparently) cured by means of suggestion and sympathy, tried to explain her success by philosophy, without having had a philosophical training. Her writings are full of contradictions. She frequently uses obscure words and employs certain terms in different meanings, thus confusing the unwary and uneducated.

Her accumulation of enormous sums of money, and her inability to cure organic diseases, such as Christ and the primitive Christians cured gratis, indicate how the methods of Mrs. Eddy, which are neither Christian nor scientific, differed from those of the first Christians.

When Mrs. Eddy rises from the dead, as some of her disciples predict she still, I shall be the first to write an apology and become one of her faithful disciples.

WHEN HOME RULE COMES

IRELAND'S HAPPY FUTURE

(London Press Cable)
London, March 31.—John E. Redmond, leader of the Irish parliamentary party, in a statement in the Daily Mail on "What Ireland would be like, under Home Rule" predicts that it would be very different from what the people anticipate. The existing political conditions, he says, would be replaced by economic, municipal and educational questions, on which the lines of cleavage would be quite different from the present day lines of political cleavage.

"Then probably," says Mr. Redmond, "new classes of men would enter the political field to become members of the Irish parliament. These would come first from the ranks of the Irish gentry, cultivated men with a stake in the country, who heretofore had held aloof because they opposed the principle of Home Rule but would be a great acquisition to the political life, and with whom the question of religion would never arise. In the second place they would be recruited from the ranks of the business and commercial classes owing to the industrial revival certain to follow the granting of Home Rule."

Mr. Redmond considers that the question of the nationalization of the railways would become an important means to this end. With regard to the Protestant minority, the Irish leader says he is ready to accept any safeguards consistent with ordinary democratic principles, but is convinced that twelve months of Home Rule would lay all such bogeys for ever.

Lastly, Mr. Redmond thinks that the idea that a financial settlement just to both countries would be a serious difficulty is quite unfounded. On the contrary he is convinced that an investigation into the financial situation of the British Government, these treaties have proved the truth of the poetical axiom:

Forgiveness to the injured doth belong;
They never can forgive who do the wrong.

Irishmen outside of Ulster entertain no ill-will toward their Protestant fellow-countrymen. It is only in Belfast and a few smaller Orange centres that the obduracy of the spirit of intolerance are ever witnessed. The latest witness to the magnanimous spirit of the Irish Catholic population is a Methodist minister, the Rev. Charles Williams. He was one of the principal speakers at the annual meeting of the Irish Association for the Prevention of Intemperance. He had been preceded on the list of speakers by the Rev. Dr. Keene, one of the most eloquent of the Dominion of the Father in Dublin, and followed by Rev. Father Angelus, a Franciscan. He said he felt proud that he had been selected to speak between two honored representatives of the great Roman Catholic Church of that country. He went on to say that he had a lot of tolerance in North but I must say this: When I want toleration I find most of it in the South. A little while ago I said in the North that the men of Dublin are setting an example in toleration and in broadminded-

A WITNESS FOR IRISH TOLERANCE

It shows a poor spirit on the part of the Orangemen of Ulster or the present day that they pretend to be afraid of Home Rule upon religious grounds. Over a hundred years ago, when the Irish Volunteers movement was started, Ulster was the most patriotic of the Irish provinces. It was I. Dungannon, the capital of Tyrone, that the Volunteer movement was begun. The Catholic population at that time had no vote, but they had subscribed money to arm and equip regiments of Protestants in Ulster as well as in other provinces, that they might go forth and assert and maintain the independence of the Irish people. How different the spirit of that day and this! The pretended fears of bullies like the late Colonel Sanderson and the present Captain Craig reflect no credit on the past of Orangemen or the present. Long codified by the British Government, these treaties have proved the truth of the poetical axiom:

Forgiveness to the injured doth belong;
They never can forgive who do the wrong.

Irishmen outside of Ulster entertain no ill-will toward their Protestant fellow-countrymen. It is only in Belfast and a few smaller Orange centres that the obduracy of the spirit of intolerance are ever witnessed. The latest witness to the magnanimous spirit of the Irish Catholic population is a Methodist minister, the Rev. Charles Williams. He was one of the principal speakers at the annual meeting of the Irish Association for the Prevention of Intemperance. He had been preceded on the list of speakers by the Rev. Dr. Keene, one of the most eloquent of the Dominion of the Father in Dublin, and followed by Rev. Father Angelus, a Franciscan. He said he felt proud that he had been selected to speak between two honored representatives of the great Roman Catholic Church of that country. He went on to say that he had a lot of tolerance in North but I must say this: When I want toleration I find most of it in the South. A little while ago I said in the North that the men of Dublin are setting an example in toleration and in broadminded-

A few years ago the general medical practitioners of Germany and other countries in Europe for a stated time kept a record to ascertain how many patients calling for medical aid really needed medicine. The upshot was that from 75 to 80 per cent. of all who call for medical aid need no medicine.

Ecclesiastical Ware

IN STERLING SILVER
GOLD AND
SILVER PLATE

Chalices
Ciboria
Ostensoria
Sanctuaries
Lamps
Crucifixes, etc.

of the latest and most improved designs and best workmanship, strictly rubricated and of guaranteed quality. Correspondence solicited.

IF INTERESTED, WRITE FOR CATALOGUE

Aleriden Britannia Company
HAMILTON, CANADA

ness that all Irishmen, and particularly Northern Irishmen, would do very well to copy." Catholic Ireland shows what it is to be truly tolerant by sending a dozen Protestant gentlemen to Parliament to fight like the Catholic ones for these rights that Protestant and Catholic alike are vitally interested in recovering. It is only the boston bull who can never be reconciled to any one who has persecuted.—Philadelphia Catholic Standard and Times.

THE PAPAL DELEGATE

Tower House, North Cobalt, New Ont.
23rd, March 1911.
To the Editor:
Dear Sir,—We are pleased to have noticed in your columns lately, that Mgr. Stagni, Archbishop of Aquila, has been appointed Papal Delegate to Canada. It may interest you to learn that we know him when he was our parish priest at the Servite Church, Fulham Road, London, England. It was with feelings of the deepest regret, that we, and the parishioners heard it announced of his call, in 1893, to Rome, as Professor of Propaganda. We wish we lived nearer so that we could be among the many to give him a hearty welcome in remembrance of old times in Fulham Road. We should like to add that we are very pleased with the CATHOLIC RECORD whilst being a Canadian publication, we read lots to interest us about the old

country. Only a short time ago we read of the number of notable converts received in the Church who became priests, most of whom we know, through going abroad to hear them preach and giving lectures and attending the meetings of the Historical Research Society at Archbishop's House, Westminster. Yours respectfully
BERNARD MARKER.

The Heart of God
Written for the New World
I love Thee, God, amid the city's sighing.
I love Thee in the heart of solemn night;
I love Thee, Lord, when weary day is dying
And nature fades in silence from my sight.
Each moment then o'erflows with hope eternal,
Each soul vibrates with longing sympathy;
Each life becomes a brilliant prayer supernal,
Which radiates, Heart Crucified, from Thee.
O Sacred Heart, the angels chant thy story
Adown to Hell the demons' curse is hurled,
Man, prostrate, rise with thy sunlit glory,
Thou art, O Heart, man's share of this bleak world.
(REV. HENRY B. TERRY.)
Trenton, Mo.

IHC WAGONS HAVE STOOD THE TEST OF ALL LOADS AND ROADS FOR YEARS

THE real proof of the strength, durability, and value of IHC wagons is what they have done and are now doing for thousands of farmers throughout the Dominion. Light loads and heavy loads have been carried by IHC wagons, over good roads and bad roads, for so many years that there is hardly a farmer who is not familiar with the high quality that these names on wagons represent—

Petrolia Chatham

Either of these should be your choice if you want to be sure of lifetime service. The quality in both is the highest possible—the result of years of wagon-building experience, and the use of the best materials, shaped by skilled workmen operating with the finest manufacturing equipment. Petrolia Wagons are constructed of the finest quality wood stock which is thoroughly seasoned by being air dried. The ironing is of the very best. The inspection of each part is most rigid. Petrolia Wagons must be made so that they will live up to the IHC standard of excellence or they are never sent out of the shops.

Chatham Wagons have a long record for satisfactory service in Canada. Made with hard maple axles, oak bolsters, sand boards, rims, and spokes, and oak or birch hubs—they represent the highest standard of wagon construction. When you buy a Chatham wagon it is with the assurance of getting the utmost service and satisfaction out of it.

Be sure to call on the IHC local agent. Get a pamphlet. Let him show you one of these wagons. If you prefer, write for literature or any other information you want to the International Harvester Company of America at nearest branch house.

EASTERN CANADIAN BRANCHES—International Harvester Company of America at Hamilton, Ont.; London, Ont.; Montreal, Que.; Ottawa, Ont.; St. John, N. B.

International Harvester Company of America
(Incorporated)
Chicago, U.S.A.

IHC Service Bureau

The bureau is a center, where the best ways of doing things on the farm, and data relating to its development, are collected and distributed free to everyone interested in agriculture. Every available source of information will be used in answering questions of all farm subjects. If the questions are sent to the IHC Service Bureau, they will receive prompt attention.